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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

STILL LATER FROM CAPE PALMAS.

ADVICES have been received from Cape Palmas up to March 18th, at which date Gov. Russwurm writes:

"I embrace the opportunity via Cape Coast of sending you a few lines. We are all well: and the Globe emigrants are all convalescent. We have lost two grown persons and three children by fever. They appear generally well pleased with their new country.

"Rev. J. L. Wilson has just arrived from Gaboon with Capt. Hunt, to meet his lady—he has not yet called upon me.

"Capt. Hunt brought up a fine mare, at my request, from Badagry, for Dr. McGill. The Sierra Leone recaptives are forming a settlement there; they own two old brigs which run constantly to Sierra Leone. Rev. Mr. Freeman has erected a large mission house at their request. When they get worth looking after, John Bull will just extend his protecting arm over them. O philanthropy!"

Thus it goes—The English and French governments are quietly appropriating to themselves point after point on this important coast; and ultimately we shall see the trade monopolized by European vessels, and tobacco and other American goods required for that traffic pass through the European custom houses, transported to the coast in foreign bottoms, the profits thereon reaped by foreign merchants. When will the American government awaken to a sense of their duty and the interests of the people?—when Liberia shall be forced to seek protection from the British crown, and American vessels are shut out from every canoe-landing on the coast.

(From the Baltimore American.)

THE CAUCASIAN AND NEGRO RACES.

A late number of the Westminster Review, in an article on DR. ARNOLD'S "Lectures on Modern History," indulges in some speculations on the distinctive peculiarities of the Caucasian and Negro Races in connection with the progress of civilization. It may not be uninteresting to set forth some of the views which the writer holds; they have at least the merit of not being common-place.

The opinion has been expressed by DR. ARNOLD that the elements of modern civilization are exhausted; that we have now before us, and already

brought into operation, all the materials for the future history of our race; in a word, that we are living in the latest epoch of the world's existence. He conceives that the Greek and Roman character was destined to be modified by amalgamation with the Teutonic nations; but this having been accomplished—that now the world affords no new race which can effect a corresponding modification on the existing elements of the civilized portion of the globe.

The Review ventures to dissent from this conclusion. It believes that there *is* a new race not yet brought within the arena of civilization—a race containing the embryo rudiments of qualities and capacities capable of being unfolded so as to exhibit humanity in a new aspect, and to constitute, as it were, a supplement necessary to complete the full development of human nature in its grand totality. The race referred to is the *African.*

Without attempting to run through all the analogies and reasonings which are brought forward to illustrate and enforce this view, we may mention one fact, which is adduced—and a striking fact it is. *The African race is the only one which has ever been brought into contact with civilization without perishing or retrograding thereby.* It is a law of social existence resulting from the very nature of things that when two distinct races are brought in juxta-position, one civilized and the other not, the inferior race must be brought into conformity in some way with the superior, or it must disappear. If the inferior people are fixed in their individuality, stubborn and intractable, refusing to be embued with the spirit of the civilized race, the gradual progression of the latter must in time work the extinction of the former, or remove them from contact. This fact is illustrated by the intercourse and its results between the white inhabitants of this country and the native Indians.

But with the Africans brought under the influence of civilization the case is altogether different. They are a docile race, apt to imitate, quick to seize, ambitious to achieve civilization. Whenever brought into contact with Europeans, they copy their manners, imbibe their tastes, and endeavor to acquire their arts. Compared with the Mohawk or the Iroquois they are "as the horse compared with the zebra, as the dog or the elephant compared with the tiger and rhinoceros." Under all the circumstances of their servitude in this country, which in general have not been rigorous, they have vastly improved; and at this moment the Africo-American colonist at Cape Palmas is as far superior to the native of the Coast as the white man here is superior to the negro that serves him.

The African race, then, is clearly not destined, like so many others, to be superseded and extinguished. "Neither can we believe," says the Review, "that it is destined to supply a perpetual *helotry* for superior tribes. It stands upon the earth a permanent member of the great human family—a joint inheritor of the globe—one among the elements out of which are to be evolved the future forms of the civilization of mankind. What are the particular characteristics—the distinctive features of this new element? What the nature and direction of the influence it is destined to exert on the previously existing developments of human character?"

To these inquiries nothing but conjectures and suggestions can be brought in the way of answers. The African has never yet been seen fairly exposed to civilizing influences except in the condition of a servant—the only condition, it may be added, in which he could well be placed in contact with civilization at all. His character is believed to be rather that of the infancy of civilized than the maturity of savage life. As to his intellect, it appears to be quick and ready, but not strong; imitative, not original. It is wanting in the daring, enterprising, stern persevering qualities with which the European mind is endowed. The two races are not less distinctively

marked in moral attributes. The European is vehement, energetic, proud, tenacious and revengeful; the African is docile, gentle, humble, grateful and commonly forgiving. The one is ambitious and easily aroused; the other meek, easily contented, and easily subdued. Christianity itself has not yet infused its milder influence thoroughly into the stubborn elements of the Caucasian race. "That such a religion," says the Review, "should have sprung up and taken root among them is one of the most singular facts in the world's history. It contradicted all their tastes and feelings. It succeeded, it made progress, because it approved itself to their understanding, though not to their sympathies; and accordingly we find that among them it has never appeared in its own aspect, or worn its native garb."

In connection with these general reasonings, the Review quotes a passage from an American work which it specifies as "some Lectures on Man, delivered by an American writer at Cincinnati, in 1839." The work alluded to is a profound and philosophical production by ALEXANDER RINMONT, who died in Cincinnati before his book was published. It is little known on this side of the Atlantic. The following passages are quoted by the Westminster.

"When the epoch of the civilization of the Negro family arrives in the lapse of ages, they will display in their native land some very peculiar and interesting traits of character, of which we, a distinct branch of the human family, can at present form no conception. It will be—indeed it must be—a civilization of a peculiar stamp; perhaps we may venture to conjecture, not so much distinguished by art as by a certain beautiful nature; not so marked or adorned by science, as exhalted and refined by a new and lovely theology,—a reflection of the light of heaven more perfect and endearing than that which the intellects of the Caucasian race have ever yet exhibited. There is more of the child, more of unsophisticated nature, in the Negro race than in the European. * * * * The peninsula of Africa is the home of the Negro, and the appropriate and distinct seat of his future glory and civilization—a civilization which we will not fear to predict will be as distinct in all its features from that of all other races, as his complexion and natural temperament and genius are different. If the Caucasian race is destined, as would appear from the precocity of their genius and natural quickness and extreme aptitude for the arts, to reflect the lustre of the divine wisdom, or, to speak more properly, of the divine science, shall we envy the Negro if a later but far nobler civilization await him,—to return the splendor of the divine attributes of mercy and benevolence in the practice and exhibition of the milder and gentler virtues? * * * The sweeter graces of the Christian religion appear almost too tropical and tender plants to grow in the soil of the Caucasian mind; they require a character of human nature, of which you can see the rude lineaments in the Ethiopian, to be implanted in, and grow naturally and beautiful withal."

We have thus presented, as briefly as possible, a summary of the prominent points set forth by the Westminster Review on a subject which, if it be interesting to English readers, ought to be still more so to us. Many will be disposed, no doubt, to reject contemptuously the idea that a high civilization, superior in some respects to our own, awaits the African race in their own land. We have no arguments to offer—nor is it a question which can be decided in any other way than by the results of the future. It may be worth while, however, to note some of the conclusions that seem to follow from the positions advanced above.—The first that may be mentioned is that the civilization of the African race, if they are to be civilized, can be accomplished, only in Africa, their original home.—Further, that their servitude in America, and especially in this country, is to be the preparatory step to that end; that such servitude, all things considered, has been

a state of amelioration from the first; for they have not only improved under it, but in being brought here to serve the white man, their real superior, they were delivered from a far worse servitude at home, where three-fourths of the native population have been slaves from time immemorial to masters of their own colour as brutal as themselves. As a general thing the slave traders on the coast of Africa have never procured any negroes except such as were slaves there. We are not justifying the slave traffic by any implication—we only take facts as they are and look at results. By what means, in the gradual progress of time, the coloured population in our country may be transferred to their native shores, bearing with them the benefits of their improved condition, it is not for us now to conjecture. If disturbing influences were kept away, if things were allowed to take their own course, under the benign government of Providence, operating by the wholesome influences of increasing light and true benevolence upon the unforced will, the great problem would doubtless be solved in such a manner as to shed resplendent glory on the civilization of the age, adding at the same time new illustrations of the beauty and excellence of free institutions.

REV. GEORGE BROWN AGAIN.

In our last we copied from the Liberia Herald a letter from this gentleman complaining of treatment received at the hands of the Rev. Squire Chase, superintendent of the Methodist Liberia Mission.

We now lay before our readers the reply to the same by the Rev. Mr. Chase, contained in the Africa's Luminary, received since the publication of Mr. Brown's letter. As we said before, we do not, even in feeling, take sides in this controversy, or enter into the merits of the question at issue between them; but we regret to find that Mr. Chase is not able to disavow the use of language attributed to him by Mr. Brown, thereby admitting the application of the terms, "*liar and black scoundrel,*" to the latter gentleman. "Brethren, these things ought not so to be."

Supremacy.—The Liberia Herald for January contains a letter from the Rev. G. S. Brown, under the following imposing title: "Supremacy of the power of the Liberian Discipline, to that of the Discipline of the M. E. Church." To prove and illustrate his meaning in this proposition or allegation, the author of the letter, after complaining of being himself under the power of the Liberian Discipline, because suspended from all official services in the church, until the next session of the same quarterly meeting conference that saw proper to thus suspend him, endeavours to establish the illegality of this proceeding by quoting two paragraphs from the 72 and 73 pages of the Discipline of the M. E. Church.

And because his case was not disposed of in the way mentioned in his quotation, he infers that the proceedings must have been *extra-judicial,* or out of proper court. But by referring to page 70 of the Book of Discipline of the M. E. Church, it will be found that "the quarterly conference have authority" among other things, "to try, *suspend,* expel or acquit any local preacher in the circuit or station against whom charges may be brought." This clause of the Discipline clearly shows that the quarterly conference have an *original* "cognizance" of complaints, &c. against local preachers, and can both "try" and "suspend," as well as "expel or acquit" them, just as the evidence in any given case may require.

The Rev. Mr. B. therefore is much mistaken when he says the Discipline "requires *either* to expel or acquit" the accused, thus *denying* its

right to "suspend," which, it has been shown, is expressly given in the Book of Discipline. If it be asked how these two portions of the Discipline are consistent with each other, the answer is by no means difficult.

The paragraphs quoted by Mr. B., contain the provision for a *formal* hearing and disposal of charges against a local preacher, *in the intervals* of the sessions of the quarterly conference of the circuit or station where he may belong, but if an offence be committed either too late for this process, or under circumstances that render such a procedure either impracticable or very inconvenient, then the next session of the quarterly conference has *original cognizance* in the case, as already shown by the paragraph we have quoted. The fitness of *both* these provisions appears thus: if a local preacher should offend against the Discipline of our church immediately *after* his quarterly conference has risen, and local preachers *can be had*, the preacher in charge can proceed against the offending brother, and acquital or suspension follows of course; but in case there is not the required number of *local* preachers that can be obtained, or the sickness or necessary absence of witnesses prevents *this form* of investigation, then the next quarterly conference for that circuit or station can take the *first* cognizance of the case, and dispose of it according to their judgment, in view of evidence adduced.

Were it not for this power of the quarterly conference a local preacher might be in circumstances to do as he pleased, and *bid defiance* to the Discipline of the church, either because there were no other local preachers in the country, or not the required number for a committee; and should the local preachers, *now* recommended for admission into the Liberia Mission Annual Conference, be received at its ensuing session, there would be *only two* left this side of Cape Palmas. It was, doubtless, in foresight of such emergencies, that the General Conference of the M. E. Church made this *two-fold* provision in the case of offending local preachers.

Thus we have shown Mr. B's error in reference to the "suspending" power of the quarterly conference, but he asks "to what was I suspended?" and answers that it was not "to the annual conference." No, certainly not, for that body can only take cognizance of the case in the form of *an appeal*, AFTER expulsion by the *quarterly* conference. See page 73 of the Book of Discipline. As, then, the quarterly conference *has* the power to suspend, as we have seen, it can be only in reference to a *subsequent* hearing at one of its regular sessions, and the next, in order of time, as a matter of course.

But Mr. B's mode of stating his question is quite characteristic, asking what he was "suspended *to*," when the suspension is, "*from* all official services *until* the next session of the conference which has suspended him."

But Mr. B. complains that no charges with specifications were presented, nor a single witness brought, neither any notification of his trial.

Now the facts in the case are briefly these; after we had declined allowing Mr. B's account, (for reasons we shall soon state,) he went out and spread the evil report to which he has now given currency through the Herald; but there was no direct evidence on either side, except *his* and *our* individual and *very different* statements of the matter, and, of course, either might have more or less credence given to it, in proportion to the supposed credibility of either party, or the particular prejudices of individuals in the community.

Under these circumstances, although in consequence of Mr. B's gross misrepresentations of the matter, we might have brought a charge for slander against him, and *required* him to prove by some evidence, *other* than his own testimony, the allegations he had made, yet as we knew this was out of his power, from the very nature of the case, and as the required

number of local preachers could not be had without the delay and expense of sending to Grand Bassa—being also overcharged with other duties and in feeble health; we concluded to bear the injury until the next meeting of the quarterly conference for St. Paul's River circuit; and there Mr. B. was cited, at our request, by the preacher in charge, to answer to our complaint against him for his unkind and unjust treatment. Mr. B. however sent a note, assigning as a reason why he did not come, "that he could not receive the *sacrament* at our hands," which certainly would not have been offered to him in the quarterly conference, and therefore was no valid reason for absence.

But as it was the regular time for the examination of the character of all the members of the quarterly conference,—if any objections existed against an individual they must *then* be made known or entire silence kept afterwards. We, therefore, (after the preacher in charge had rehearsed the evil report of Mr. B. against us,) stated to the conference what were the facts in the case, and wherein we had been misrepresented. And with this, in connection with Mr. B's statements, of which sufficient evidence was there adduced, the quarterly conference, knowing from his note that his absence was *voluntary* and *without* a good reason, thought proper to suspend him as before named.

But Mr. B. says, "the Discipline of the M. E. Church requires that there be one or more witnesses in a case before a man can be condemned: but the Liberian Discipline does not require any witness at all to suspend a minister of the gospel from preaching from one quarterly conference to another."

This is indeed putting *us* down for naught, as though *his* slanderous statements were not to be gainsayed, but ours, in self-defence, were of no account. Suppose we had been the *first* to report and made statements very unfavourable to Mr. B's reputation, and when cited to appear before a proper tribunal, *refused* to attend: and Mr. B. had then given *his* version of the case and left the court to determine the matter, would Mr. B. think he had been well treated, if his statement had been called by us "no witness at all." According to this principle "he that is *first* in *his own* cause" not only "seemeth just" but "his neighbour" may *not* "come *afterward* and *search* him out."

If this is Mr. B's M. E. C. Discipline, we pray to be delivered from its administration in any and every way.

But Mr. B. is a little too fast about witnesses. In the trial of a local preacher, there is no mention of any number of witnesses, (though, of course, sufficient testimony is implied) necessary to form a judgment or verdict of *guilty*—the only allusion to witnesses in this case, being in reference to such as should *accompany* the preacher in charge in his *act* of *reprehension* for an offence *already* committed.

However, if we reason from analogy, or the manner of treating an offender among the common members of the church, we shall find that the Discipline represents that the accused *may* be found guilty, either on the testimony of the accuser, or in his absence, that of the "*next best* evidence;" and that "if the accused person *evade* a trial, by *absenting* himself, after sufficient notice given him, and the *circumstances* of the accusation be strong and presumptive," he is to be "esteemed guilty, and be accordingly excluded." See page 92, last edition of the Book of Discipline of the M. E. Church.

Now, in the quarterly conference we stood as complainant or accuser, viz: of Mr. B., for having slanderously misrepresented us in a matter in which his statement and our own was all the *direct* testimony that could be had—he was duly cited to appear before the proper tribunal and "absented

himself,"—and under *these* "circumstances" what *less* than suspension could be inflicted, if *any* weight at all was given to our testimony?

As to that portion of Mr. B's letter which *professes* to give a true account of the conversation which took place at the time his large and unwarranted account of claims against the mission was rejected, it is proper to remark that it is only a *repetition* of the slander for which the quarterly conference saw fit to suspend him, and having replied to it before that body, (where Mr. B. *did not like* to be *confronted* with *testimony*, equal, at least, to his own,) we feel under no obligation to him, or any one else, to *repeat* that reply, merely because Mr. B. chooses to repeat his slander against us.

Should any think Mr. B's statements must be true because he has "taken his oath" that they are so, and declares he is "ready to take fifty oaths more" to the same effect, it would be well for such to remember that no man of *established* reputation for *veracity*, ever thinks of *volunteering* in the matter of taking oaths, because this necessarily implies his own conviction that he cannot be trusted *at all* to tell the truth, unless under the awful solemnities of an oath: and what then shall we think of the man who so *trifles* with oaths that *in order* to make the public believe his tale, he must *offer* to *repeat* his oath fifty times! Truly this is a sad indication of the want of correct moral principle and integrity.

But to give the reader some idea of what all Mr. B's *swearing* to the truth of his statements amounts to, we refer to a single item in the list of his allegations against us. In his letter, published in the Herald, he says *of us* "he *looked* towards a chair, with which I was afraid he would beat me."

But Mr. B. told Maria Dozier that we "*took* a chair to knock him down or beat him with:" and in his letter which he prepared to send to the Board, and to which he *proposed* to make oath before A. F. Russell, Esq. he says we "*made* for a chair," &c. Now which of these *three very* different versions does Mr. B. wish the people to believe? That we might have merely "looked at a chair" in the course of the conversation, as there were several in the room, is quite possible, but that we either "took a chair," or "made for a chair to beat" Mr. B. with, is utterly *untrue*, and in *this* characteristic *agrees* well with the various items of his story.

It is a little amusing, and therefore some relief in such a gloomy picture as Mr. B. has drawn, that he should have represented himself as *fleeing* from our room, (of which those below had no apprehension from his manner of descending the stairs,) to "escape a beating," when he appeared *hale* and *strong*, while we were so feeble as to be obliged, when sitting up, to keep our position in an easy rocking chair. And yet Mr. B. was "afraid of a beating," though he was between us and the door, and there was plenty of *help* just below stairs!

Is this the great champion in the battle with an *armed host* of savages, with so distinguished a war chieftain at their head as the far-famed Goterah? And could he fearlessly stand "powder and balls," with "showers of spears and arrows," from such a foe, and remain, as he has declared so many times in America, before large assemblies, perfectly composed; and yet now, at the *imagined* glance of a sick man's eye "towards a chair," take fright and "drop down stairs *in a hurry*," yea, in *such* a hurry that he forgot to tell Mr. McGill or any of the family, how badly he had been abused! Surely "the wicked flee when *no man* pursueth."

As to the amount which the Board of Managers allowed in favour of a mission *to be* established by Mr. B. either in what he called "Big Pessah," or else among the Goulahs, we have no need now to multiply words, as we have requested the Board, by letter, to send us a copy of the resolution which they adopted in reference to this subject; and shall doubtless re-

ceive it in due time: and then it will be known, by *indisputable* evidence, whether Mr. B. or ourself hath spoken the truth as to the sum *appropriated* for his *proposed* mission, the limit of which appropriation we were not allowed to exceed, *until* the Board should *hear* of the results of that expenditure, and then, if they chose, should make a new appropriation.

As it was on this action of the Board of Managers, that we felt obliged to refuse a settlement to Mr. B's claims, exceeding by several hundred dollars the sum appropriated (his salary, of course, *not* included) in favour of his mission; and as this was the whole matter in dispute, between himself and us, the resolution of the Board, when known, by their *official* signatures, must put the matter at rest thus far—and will, moreover, afford a *fair ground* of inference as to the truth or falsity of any other items in the conflicting statements as made by Mr. B. and ourself.

From the following Report of Rev. Mr. Burns, the schools in the upper settlements of Liberia proper are not in so prosperous a condition as we had been led to to expect, either as to numbers, or the advancement of pupils. We are much surprised that there are not proper houses or rooms prepared for the reception of pupils, and we agree fully with Mr. Burns in his views with regard to the importance of having clean and well ventilated apartments exclusively devoted to school purposes.

We cannot but contrast the condition of these schools with those at Cape Palmas, where we have two school-houses, the one of stone, the other of wood, detatched from all other buildings.

The former is located on a high bluff of land in the village of Harper and near two native towns. This house was erected and the school founded by the Ladies' Society of Baltimore for the promotion of education in Africa. It averages about fifty pupils. The other house is about one mile from Harper and located after the old New England fashion, at the "crotch of the roads;" namely, at the intersection of Thompson and Hardy streets with the Maryland Avenue, under an old Fetish tree, which it cost us many a long tedious palaver to be allowed to approach. This school is supported by the agent of the society and averages twenty-five scholars. We believe another has been, or is being erected at Tubman Town.

The system of enforcing attention to education at Cape Palmas is also worthy of notice. On the establishment of a school in the early settlement of the colony, we found some difficulty in obtaining scholars, and on reporting the affair to the council, it was resolved to fine every parent twenty-five cents per day, for each and every day, any one of their children should be absent from school without cause. This was the law of the land and always remained in force as long as we remained at Cape Palmas.—The consequence is that almost every child of suitable age in the colony is able to read.

Rev. and Dear Sir,—It may be thought that this report from me as well as from others of the board of visitors, ought, in justice to the objects for which we were appointed, to have come to view at an earlier date. This is acknowledged. But for one, in justification of myself, I may say, that it would have been so, but for my unavoidable and continued confinement to the duties of my two-fold relation to this people, as teacher in the Seminary, and for the time being preacher in charge of the Monrovia station, which has obliged my personal attentions to the immediate neighborhood of

my work, notwithstanding my anxious desire to report and carry out the wishes of the Conference. In the early part of this month, as the time for the annual session was drawing near, I broke loose for a couple of days, in order to see the schools in the upper settlements, and inspect as "narrowly" as circumstances would allow their operations and condition, and the following is the result of my comparatively imperfect observations.

I had not the gratification of seeing Mrs. Wilkins' school in operation. This would have afforded me peculiar pleasure, as I have regarded the establishment being one for *females* only, and intended for the education of that sex in the various duties of domestic life, something so important to the happiness and well-being of this country, as meriting especial encouragement. I was informed the school averages about twenty scholars. I have no doubt of the teacher's competency for her charge though somewhat peculiar in some of its features, and it affords me pleasure to say, that the general aspect of things, so far as my opportunities for observation authorize me to judge—the tender concern which was manifested for the comfort of the girls boarding in the family—the kind-hearted reproofs which were occasionally necessary, and the *order* observable, confirmed all my former impressions. But the teacher is by no means enviably situated so far as house and fixtures are concerned. A small room, of ten or twelve feet square, used alternately for a school and sitting room, as a matter of necessity, deducting the space which must be occupied by the desk, benches, &c. is palpably too limited, and must materially lessen the amount of good done after the most unwearied endeavors on the part of the teacher.

Mrs. E. Moore's school numbers about thirty, according to accounts, as I had not opportunity of seeing the scholars in school. Here more books were found to be wanting. None of the scholars now in attendance are very far advanced, for those of the older classes living more conveniently to Mrs. Wilkins' school have either gone there, or been kept at home to work. This teacher labours under the same disadvantages as those above spoken of. The eating and sitting room, is the school room. Books, benches, writing desks and family table, are all together. It is impossible in such circumstances to keep things as orderly as is desirable. It certainly must cause additional care and labour to the ordinary duties of the teacher, effect, and at times, derange the operations of the school, and in proportion to its deleterious influences, defeat its object. Cleanliness and proper ventilation, things so paramount in all countries but particularly in this, cannot be attended to with that degree of punctiliousness which they deserve at the hand of every teacher, and thereby the comfort of the scholars during the hours of school is considerably lessened. Now sir, it is useless to urge in this day of increasing light, when the land teems with reports of physical and mental education, most happily combined, and the conditions upon which these two benevolent objects are most easily and certainly secured, that *comfort* in the school room has nothing to do with the scholar's disposition to study and consequent improvement. Those ideas, belonging to former generations are, I believe, generally exploded in this. These remarks are *general* and without application to any particular spot or individual, but made here as growing out of others of kindred origin. Notwithstanding the inconveniences above referred to, general report says that the school prospers, and that the teacher is faithful. One of the members of the Board of visitors living in the vicinity, told me that the school spoke well for itself in the improvement of the children attending it.

This is a good recommendation. May these evidences of fidelity on the part of the instructress continue to appear.

We stepped into our boat, which was waiting for us, and were soon at the White Plains Manual Labour School, taught by brother W. H. Payne.

Here about twenty-four pupils, colonists and natives, attend ordinarily. This school did not exactly meet our expectations considering the time it has been in operation. As I had not the opportunity of seeing all the scholars, some being out at the time of my visit, I wrote brother Payne to furnish me with an account of the progress of his most advanced (native) scholars, and the point at which they had arrived in the particular branches to which their attention had been directed. The following are his own words in reply, which by his permission I here insert. "My class in Arithmetic has advanced as far as simple multiplication. In Parley's Geography as far as the 50th page, and have acquired such a knowledge of grammar as to be able to parse pretty correctly." I presume from what I saw he meant in simple sentences. "The lower classes, who are in Angel's Series No. 1 and 2, can read and spell in 2 and 3 syllables." As to my own expectation, considering the *adversities* to which this school has been necessarily subject, in the loss and frequent change of teachers, it may have been higher than it ought to have been.

The same remarks as to inconveniences, arising from small room, will apply here as in the cases above. A room of only about 12 by 14, is decidedly too small for the accomodation of the number of scholars attending there.

We stated our impressions to brother Wilson, who informed us that he too had been convinced of the fact, and was on the eve of enlarging it. This has since been done. Very good order prevailed in the school, which I was led to think from some circumstances, was characteristic of it. Important improvements, with little expense to the mission, may be made still, after those above named. Better benches might be had, and those with *backs* for small scholars, ought always to be preferred. It adds greatly to the comfort of the scholars, and the quiet of the school. Little children, upon high benches where their feet cannot touch the floor, are not in circumstances of great inconvenience only, but those, which if continued in long at a time, are sure to superinduce positive pain. In such a situation, children are necessarily writhing in torture for relief, and no system of government can possibly keep them still. Experience teaches those of riper years, that close application, and an aching back, are not very compatible. We leave our readers to draw the inference. Were I brother Payne, or in his situation, I would petition most earnestly for a *black-board*—an appendage, without which, schools, where the *common* branches of an English education only are taught, are, in my opinion, essentially deficient. In an establishment sustaining the important relation to this mission that White Plains does, *glass* windows ought to be afforded to it, as they would materially conduce to the comfort of the scholars, and of course, to the prosperity of the school, especially, during the rains and the tornado seasons. Much is done at this post of our mission work, but it is our impression that its relative and local importance to Liberia and to Africa, calls for enlargement in all its departments. But we cannot help considering this station, and Heddington in the immediate vicinity of each other, conducted in the expensive manner which the fine and costly buildings erected on each, seem to promise, as rather too much for that section, taking into view either the stage of our work, the fitness of our instrumentalities, or the number of children probably obtainable, with which to supply them. We are not advocating a contraction of our range of shot, but the acting at fewer well served points of concentrated ability and powerful effect.

Having made all the observations at this station which our limited time would allow, accompanied by brother Wilson, we set out for Heddington. Brother Erskine, the teacher, was not at home when we first arrived, but came shortly after. Either former statements of the condition of the school

at this noted point, were egregriously wrong, or it has gone down within the short space of two years, ninety per cent. Brother E. told us (as we did not see the scholars) that the school numbered 12 pupils. These I understood to be new recruits entire, all the scholars that formerly attended here, having left the premises, and a very great share of them lost to the mission. How far the prospects of the school so far as the present year is concerned, are, or have been effected by the present teacher, as we have heard contradictory, though credible statements on this point, which nearly balance each other, we are not prepared to say definitely, though *charity*, and the confidence which presumed *moral principle* in christian teachers always inspire, inclines us to the best construction.

One more *general* remark and we have done for this time. We have not observed in any of the schools above noticed, such a thing as a *recitation bench*. We think them a very necessary part of a school. Where something of the kind is not had, the bad practice of calling the scholars close around to recite their lessons, is apt to obtain, or something else equally injurious to them. A good bench ought to stand out on the floor at a suitable distance from the instructor, to which, during recitation, every class, as they recite, should be called. *Clearness* in every word, syllable and letter, ought to be insisted on and had, as well as sufficient *loudness*, which are not so likely to be obtained in any other way. By this method, with a little attention on the part of the teacher, habits of mumbling, clipping and confounding words and syllables into each other, may be corrected, if formed, and avoided, if not formed. Besides this, teachers ought to consider that during the term of childhood and youth, when the parts are so very flexible, the organs of speech readily accomodate themselves to any system to which they may be submitted for the sake of discipline—that their natural defects are easily remedied and habits of diction formed which will throw irreristable charms around every expression of their future life. This being true, it is a subject of great importance and cannot be either too early or too faithfully attended to.

Yours respectfully, F. BURNS.

MONROVIA, *December 15th*, 1842.

(From the Spirit of Missions.)

EXTRACT FROM REV. MR. PAYNE'S LETTER OF JANUARY 12th, 1843.

Death of Mrs. Savage—Fruits of her zeal during her brief labours—Feeble health of the members of the Mission generally.

As the time for transmitting semi-annual returns from the mission has arrived, I send you such extracts from my journal since September 19th, as it is hoped may be interesting to you. Before proceeding to do this, however, I must perform the mournful duty of informing you of another afflictive stroke of Divine Providence, by which our mission has been deprived of one of its most valuable and esteemed members. Mrs. Savage, late Miss M. V. Chapin, was most unexpectedly taken from us, after a few days illness, on Friday, December 23, about seven o'clock, P. M. I arrived at *Mount Vaughan* on the evening of the 22d inst. when she was said to be better. About 12 o'clock that night she was seized with violent convulsions, after which her husband expressed to her his conviction that they must soon be separated. She expressed her surprise at this communication, as she felt easier than for some hours before. She manifested the same calm and cheerful spirit, as she had done through her illness, and she requested of her husband if he thought she would not live until morning, that I might be sent for. As, however, there was every prospect of her surviving some time beyond this, I was not called until about day-break,

when I found her in a dying state. Although speechless, she manifested, by a heavenly smile, that I was recognized, and in the same manner assured us that all was peace within, and cheering in prospect. She struggled with two or three more most distressing convulsions during the day, and expired immediately after the last, at the hour before named, as we doubt not, in the spirit of a cheerful, triumphant martyr! To her therefore, very evidently, to die was to gain; but as it respects the station from which she was taken, all is dark and mysterious. Entering upon its duties immediately after her marriage, with the zeal and ardour of an entirely consecrated soul, she had already advanced the female department of the school to a greater state of perfection than it, perhaps, had ever before reached; she had also enticed the native women—six or eight in number—located in the small town on mission grounds, to attend school for the purpose of being instructed in reading and sewing, and likewise induced them to attend a meeting for religious instruction—when she was suddenly taken away from her interesting work! We do, indeed, *mourn* her loss, for it seems irreparable. We desire to be—we do feel resigned; but it is only because we know, "we walk by faith, not by sight," even so, Father! for so it seems good in thy sight!

The two deaths which have followed each other in such quick succession, afford both us and the Committee but too convincing proof that *our mission* is not to be exempt from that sacrifice of life which has attended *all other missions* to this country: and it ought not to be concealed from you and the Church, that the feeble health of our missionaries generally, furnishes melancholy evidence to the same effect. At the present moment, I, and Mr. Appleby, at *Rockbookah*, are the only members of the mission (I mean whites) who can be said to enjoy any thing like good health. It *ought not to be concealed* that there are seasons when we seem to hang by a thread over the grave, and the very existence of our missions seems threatened. We look anxiously around for those who would take our places. Amongst our converts we find none qualified for this purpose—and to AMERICA we look almost in vain. Nearly three years have now elapsed since *one missionary* came over to help us! Our thoughts are often turned, in this dilemma, to the West Indies, from whence we might reasonably hope that labourers better fitted to withstand the climate, could be obtained. But when, or how, or by whom shall such persons be brought to us? In these trying circumstances, it is sweet to know, that the cause is God's, and that *He* will take care of his own cause. Oh Lord! stir up thine own people to carry forward thine own work of salvation in a perishing world!

Large Congregation—Eight youths admitted to the Church by Baptism—Confession of an old man—Gnebwi's advice.

But perhaps I have indulged too much in what might be called the dark view of the subject. I proceed to the extracts from the journal:

Sunday, Sept. 26.—I preached to the largest congregation at *Grahway* I have ever met there. This morning I admitted to the church, by baptism, eight of the dear children for whom I have been labouring and praying for some years. Most of these children had been on probation some months, and all of them long enough to give good evidence of having been "born again."

Saturday, Sept. 31.—Made my usual visit to the three river *Cavally* towns to-day. At *Koblah* had a very interesting discussion in reference to the "*Greegree*" system. Most of those present seemed to be convinced of their vanity, though they were not quite prepared to throw them away at once. I was never before permitted to engage in a discussion in which there was manifested so sincere a disposition on the part of the natives to

arrive at the truth. One grave old man, after remarking that he had no greegrees, said that he was in the habit of cooking rice for the devil, and putting it before his door. He inquired of Gnebwi if this was right. G. answered, with great earnestness, "You say you have no greegrees. Well! But leave off also to throw away your rice. If you have children, feed them. Do not give your food to what does not exist. Your departed friends, if it be they you feed, cannot come back. In case they are with God, they do not wish to come. If in hell, they cannot come. Upon this subject the doctors teach *only lies*. We give our money to them for *nothing*." "You have well said we give our money to them for nothing," rejoined the old man. "This year, when I left my home to cut a rice farm, at the instance of a doctor, I killed a fowl to the devil, to induce him to mind my family during my absence. I had not been gone two days, before my child died. Soon after I was taken ill. I had then a chest nearly full of plates, of which I gave nearly all to the doctors to cure me, but received no benefit from them. To the last one who offered his services I replied that I would give nothing more for this object. I am now well."

All present agreed that they ought to, and would consider what we said, and act upon it. "It was *light* to them; it made them *see* and *wonder*." The king Siah, successor to Baphro, followed G. out of town, asking him questions, and giving evidence of the deep interest which he felt in the subject."

Communion—The eight youths admitted—Mr. Payne saves the life of a native—Test of guilt or innocence in the crime of witchcraft—Dreadful superstition—Preaches against it.

Sunday Oct. 1.—Administered the communion, and admitted to it the eight native youths who were baptized on the last Sabbath.

After service, it was my privilege to take home a man who was in imminent danger of being killed by repeated draughts of "Gidu." His case was this. Having been accused of witchcraft, he fled from the town in which he lived, and repaired to one of the smaller divisions of *Cavally*, as is often done, to drink "Gidu" *privately*. In this way, it is thought, the danger of having poisonous ingredients mingled in the draught by infuriated enemies, is avoided. The man in question had in this way taken the draught repeatedly; but in every instance had been almost killed by it. Last night I learned that he had taken it again, was very much exhausted by the excessive purgation which followed, and must die if he took it again. I immediately sent to the "Sedibo," to beg that he might be permitted to return to town, without again being compelled to submit to the ordeal; it being customary to have this done before the people, after it has been done privately. After some hesitation, they sent word to me, that as I had asked, they assented. I went, therefore, early this morning and brought the man to my home, and this afternoon took him to the people, who were assembled in the Sedibo's house. After we had entered, and were seated, the organ of the Sedibo remarked, if any one has any thing to say, let him speak. I replied, "I am a stranger amongst you; but feel for your sufferings. Two of your old men have just been killed by "Gidu," and here is another who has been very near sharing the same fate. I beg that you will let this matter drop, and allow this man to return to his family." They replied: "we assent; this man has now felt how bad it is to drink 'Gidu.' If guilty, it will be a warning to him not to repeat the crime with which he is charged; if innocent, it will teach him to be cautious in giving 'Gidu' to others. We do not wish to kill him; since you have brought him, we receive him. Wesseh is no longer a stranger, but our

own countryman. You may take him to his house." I then conducted him home, where I received his thanks, as well as those of his family. In returning, as I passed the king's house, the latter called me, and expressed his gratitude to me for saving his fellow-townsman. There is, I am persuaded a growing scepticism in the validity of the "Gidu," as a test of guilt or innocence, many saying, "eh le gnebo pududuka," it kills men without cause. Thinking the season a favourable one, I have preached against it to-day, and shall continue to do so through the week.

Large Sunday School—Pious native teachers for evening Schools—Death of Budah, or "Peter Van Pelt"—Budah's grave—King Idebabo—Scene of bitter grief—Suitable stone procured for the grave of Budah—Inscription—The burial service read—Religious character of Budah.

Sunday, Oct. 9.—In returning from *Grahway* this morning, I was pained to see many of my people at work, notwithstanding the pledge so lately given to observe the Sabbath.

Our Sabbath School, this afternoon, was much larger than usual, in consequence of the attendance of six women, and the members of one of the evening schools taught by our boarding scholars. The number present was above fifty.

Sunday, Oct. 16.—I was cheered this afternoon by the largest Sabbath School I have ever seen in this region. This was swelled by the attendance of most of the members of the three evening schools before spoken of, as being taught by our boarding scholars, male and female: there were upwards of *one hundred* in attendance. For teaching these evening schools our scholars receive no compensation. Those who are engaged in it are, for the most part, professors of religion, and I placed it before them as a duty they owed to God, and to their fellow-men, to do all they could to glorify the former and enlighten the latter. So far, they have gone on with cheerfulness and zeal.

Friday, Oct. 21.—Returned from *Taboo*, whither I was unexpectedly summoned to perform the last sad offices of kindness to one who had endeared himself to all the members of the mission. It was with feelings difficult to be described, that early on Wednesday morning, I received information from one of our scholars that Budah, or Peter Van Pelt was dead! He had left us ten days before, complaining of a sore throat, and swelling in his limbs, from the latter of which, however, he appeared to be recovering. He had been absent somewhat longer than he anticipated; and although his former punctuality made us somewhat uneasy, on this account we hoped that all was well. In this, however, the information now received showed we were to be disappointed. He was taken ill on Saturday, and on Tuesday was a corpse!

The messenger who brought these melancholy tidings said that he had died at *Grand Taboo*, some thirty-five miles from here, but was to be buried at his father's place, half that distance. Hoping to be able to reach this latter place by the time the corpse should arrive, I took a canoe, and in three hours was at the town of Nimbleh, the father of Budah. On landing, however, I was informed that B. had been buried at *Grand Taboo* the previous day. I therefore went on to Mr. Minor's, at the river *Taboo*, not designing to proceed farther. On arriving there, however, I received three messages from King George, of *Grand Taboo*, urging me to visit his town. Having coucluded to do so, I left Mr. Minor's after early breakfast, and after passing four other small towns, in two hours reached *Grand Taboo*. As we were entering the town gate, my guide directed my attention to a grave on the left, which he said was Budah's. It was made in civilized style, stood entirely alone, and was surrounded by a fence of sticks about

six feet long, and meeting at the top, forming a sort of arch over the grave. On entering the town I was met by King Idebabo, alias "George," who has visited ENGLAND and SIERRA LEONE, and speaks very good English. He saluted me as his "very dear friend," and conducted me into a yard enclosing a number of his houses. Budah's mother is a sister of the king, and in this yard Budah died. A scene now followed which baffles description. Seated around in the enclosure, were the bereaved parents of the deceased, with a number of his relatives. Whether in consequence of my approach or not, I do not know, but as I drew near there was a burst of *such wailing* as could only proceed from those upon whom beams not one ray of hope beyond the grave. Harrowing, however, as this was to the feelings, an object was soon presented, which, for a moment caused me to forget all else. Seated on the ground before me, almost naked, was a grey headed agonized woman. It was Budah's mother. As I took my seat, she poured forth afresh the bitterness of her soul, and throwing her eyes and hands widly around her, gave vent to her feelings in words like these: "*Oh, my son! my son! where are you? Your father has come now. Don't you see him? I know you do. You are glad now; you are satisfied, I know you are, my son.*" While repeating these words, she dragged herself along on the ground, until she got quite up to me. And oh! as she stared at me wildly and hopelessly, how I wished that she had that consolation in her son's death which his life authorized her to feel.

Well aware of the suspicious character of the natives relative to all deaths which occur, I was not without some anxiety as to my reception by the afflicted relatives of the deceased. I was not long, however, in suspense. The father, seating himself by my side, after assuring me how well he knew my kindness and attachment to his son, added, "*eh ye nah te. Gnisnah ah te nae,*" (it—B's death—is not your affair, but God's.) He soon afterwards told me that he would put another of his sons in Budah's place, as he has done. King George's son, who had been with me, I was assured, too, should return. Having returned me thanks, in a formal and particular manner, for all my kindness to Budah, and dashed me a goat and fowl, they added, there was one request which they must make, namely: that as B. had died there, I would endeavour to procure for them a teacher. Informing them of the saying among Christians, "the blood of martyrs is the seed of the Church," I expressed to them my conviction that the death of this Christian boy would draw the attention of the Church to this place, and that sooner or later they would have a teacher. The king now requested me to write something on a board, descriptive of the character of the deceased, to be placed over his grave: I told him that a board would rot so soon, as to render it useless to put one there, and that a piece of stone would be much better—little expecting to get a suitable one. Very soon, however, he brought me a tablet of soft stone, about eighteen inches in diameter, upon which I wrote with my penknife as follows:

"PETER VAN PELT,"

"The son of Sebueh Nimbleh and Badeh, of the Babo tribe. Born 1822; entered the P. E. Mission school, *Cape Palmas*, 1837; was baptized, 1841; taught in the Mission school at *Cavalla*, where he led a godly life until October 18th, 1842, when, on a visit to this place, he died."

Having finished this, Nimbleh, the king of a neighbouring town, who had also visited ENGLAND, asked if I would not read the *burial service.* Ashamed that the hurry in which I left Mr. Minor's should have caused me to lose sight of a duty of which I was now reminded by a Heathen King, I sent back in haste for a prayer book, that I might comply with the request. Soon after dinner I called the people together and preached to them, "Jesus and the resurrection." Before preaching, I sung, as usual, a hymn in

Grebo, in which the King and many present joined at the top of their voices; and after we had done the king added, "*thank the Lord.*" He expressed his assent, also, to what was said, and only regretted that, having no teacher, they were liable to forget what they had now heard. Now although it was evident to one acquainted with the deceitfulness of the African character, that much of this was said for effect, yet it was interesting to hear such sentiments *expressed* where the Gospel was now preached for the first time, and by a people whose character is regarded as peculiarly bad. At three o'clock, P. M. I read the burial service over our dear departed pupil and brother in Christ, and returned to Mr. Minor's.

In the Christian character of the youth of whom we have been so unexpectedly deprived, the greatest confidence was reposed by all who knew him. Having been in the Mission from its origin, his mild and amiable deportment had secured for him the favour of all his teachers before he made a public profession of faith. This was much increased by his godly walk after his admission to the Church.—Amongst all our heathen converts, he was the only one whose conduct has not caused more or less anxiety. In the school here, his influence was most beneficial to the children. Though deeply regretted, therefore, and dying under circumstances in which no evidence of his state could be drawn from his last moments, we doubt not that our loss is his infinite gain.

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